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The EUROPEAN HARVEST FIELD

Scripture Expositions for All

and

Europe as a Mission Field

This Month:

THE TWENTY-THIRD PSALM
By I. M. Haldeman, D.D.

AN IMPORTANT PROPHECY
By A. C. Gaebelein, D.D.

A NEW CHRISTMAS IN BULGARIA
By Pavlina Dimkova

ATONEMENT
By B. I. Weisman

The Usual Missionary News

Published monthly by the
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WHY THE TITLE

American-European Fellowship

For Christian Oneness and Evangelization

?

FELLOWSHIP

That which we have seen and heard declare we unto you, that ye also may have Fellowship with us: and truly our Fellowship is with the Father, and with His Son Jesus Christ.—*I John 1:3.*

CHRISTIAN ONENESS

That they may all be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one, I in them, and Thou in me, that they may be made perfect on one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—*John 17:21-23.*

EVANGELIZATION

For whosoever shall call upon the name of the Lord shall be saved. How shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?—*Romans 10:13-15.*
Go ye therefore, and make disciples of all the nations.—*Matt. 28:19.*

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

———::———

American-European Fellowship for Christian Oneness and Evangelization

Room 414, 156 Fifth Avenue, New York City

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.

3. To give material relief in Times of Emergency.

4. To distribute the Scriptures and other Gospel Literature.

5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.

6. To support Evangelists and Workers as the Lord makes it possible.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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The Shepherd Psalm

Psalm 23

By I. M. Haldeman, D.D.
Pastor First Baptist Church, New York, N. Y.

By Glad Consent of this masterful Interpreter of the Scriptures, "The European Harvest Field" will hereafter have access to the writings from his pen which have proven so much gold and silver to the hearts and minds of believers in Jesus Christ and the Word of God.

THE twenty-second, the twenty-third and the twenty-fourth psalms are *Shepherd Psalms*.

The Twenty-second is the *Good Shepherd Psalm*.

In this psalm there is recorded the cry "My God, My God, why hast Thou forsaken me." (5:1.)

There was only one place where this cry could be uttered Scripturally. That place was the cross. (Matthew 27:46; Luke 23:46.)

The corroborative evidence that the psalm is speaking of the cross is seen in 5:18.

"They part my garments among them, and cast lots upon my vesture."

This they did when they hung the Son of God upon the cross. (John 19:23.)

The Twenty-second Psalm is a picture of the cross.

On that cross the Son of God gave His life, as the Good Shepherd, for the sheep. (John 10:11.)

The Twenty-second Psalm is, therefore, the Good Shepherd Psalm.

The Twenty-third is the *Great Shepherd Psalm*.

As the Good Shepherd, our Lord laid down His life for the sheep. (Hebrews 13:20.)

Having satisfied all claims of divine righteousness against them, He was raised from the dead to be the Great Shepherd of the sheep; as it is written:

"Now the God of peace that *brought again from the dead* our Lord Jesus, that *great shepherd of the sheep*." (Hebrews 13:20.)

Because He is the resurrection and the life; because He is the victor over death and the grave, our Lord Jesus Christ as the Risen One is able to lead His sheep *through* the valley of the shadow of death.

The Twenty-third Psalm is then a picture of Him as the Great Shepherd, and is, properly, the Great Shepherd Psalm.

The Twenty-fourth is the *Chief Shepherd Psalm*.

Our Lord Jesus Christ is coming back to this world as the Chief Shepherd.

"When the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Peter 5:4.)

He will give a crown of glory to the faithful witness for His name. He will give this in the exercise of His function as the king of glory.

The Twenty-fourth Psalm foretells the coming of our Lord Jesus Christ as the king of glory.

"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the king of glory shall come in: Who is this king of glory." (Psalm 24:7, 10.)

As the king of glory is the chief shepherd, and the Twenty-fourth Psalm foretells the coming of the King of glory, then the Twenty-fourth Psalm is the chief shepherd psalm.

The Lesson

The Twenty-third Psalm is a song out of the night; its very echoes will infilter the deepest darkness with the hope of brightest dawn.

It is a string of pearls brought up from the sea depths of human experience, trouble, need and fear, and made to shine in the light of a risen Lord and His empty grave.

It is a golden harp, every verse a crystal chord smitten into music by the hand of faith, till unnumbered souls the wide earth round, in every age and clime and of every race, have been filled with the exaltation of its assurance, and the courage of its hope.

As you read, out of the mingled shade and shining of the slanting day, there comes to you the fragrance of the green sweet pasture; and you catch the gleam of waters deep, cool, and silent, flowing where the pasture reaches their margin. There is stillness without stagnation, movement without noise; it is the quiet of confidence, the calm of satisfied desires—a river of peace, gliding without complaint through a land of rest.

The shadow of death flees away, the eternal city opens its gates, the table is prepared, the cups are overflowing with Heaven's bounty, the Infinite Host waits to welcome the arriving guest, goodness and mercy follow with obedient steps, and "Forever with the Lord," is the benediction that falls from the pilgrim lips, and gives its finale to the blissful scene.

With this psalm, the poor of earth have said, as they faced the strain of coming days, "I shall not want."

With this psalm, the dying one has smiled as the shadows deepened, and has said, "I will fear no evil."

With this psalm, the most timorous soul has dared to look up to that throne where He sits who, as the good shepherd, gave His life for the sheep, and with unhesitating boldness has said, "He is my Shepherd, and I am His Sheep."

I. The Shepherd

a. Identity of the Shepherd. The Shepherd is our Lord Jesus Christ. (John 10:11, 1 Peter 5:4, Hebrews 13:20, Psalm 80:1, Jeremiah 31:10.)

b. Personal appropriation of the Shepherd. David was a shepherd. He had sheep. He called them his sheep. The sheep looked upon him as their shepherd. Their needs as sheep enforced their claim upon him. David's claim on the Lord was his need of the Lord. Out of that need he claimed Him as his Shepherd. The claim is personal and tender.

"*My* Shepherd!"

It is David's appropriation of the Lord for himself. This personal appropriation is a marked characteristic of David. He says of the Lord, "*My* Rock, *My* Fortress, *My* Deliverer, *My* God, *My* Strength, *My* Buckler, *My* Salvation, *My* High Tower." (Psalm 18:2.)

In claiming the Lord as *his* shepherd, David avouched himself as the Lord's sheep . The Lord's people are called his sheep. (Psalm 78:52, Psalm 79:13, Psalm 95:7, Psalm 119:176.) The sheep hear His voice and follow Him as their shepherd. (John 10:27.) Personal claim upon the Lord bears witness of relation to the Lord. He who can sincerely and believingly say, "The Lord is my shepherd," demonstrates that he is the sheep of Christ, and saved; for, in so claiming the Lord, he confesses Him; and he who confesses the Lord with his mouth is assured of salvation. (Romans 10:9.)

c. Deliverance from want. David confronts every possible need with boldness. He says, "I shall not want." No sheep that follows Christ as the

shepherd shall ever want. It is impossible they should ever be in want through any lack or limitation on the part of the Shepherd; for, in Him dwelleth all the fulness of the godhead bodily. (Colossians 2:9.) In Him are hid all the treasures of wisdom. (Colossians 2:3.) All our needs will be supplied by His riches in glory. (Philippians 4:19.) Those who seek the Lord will never want any good thing. (Psalm 34:10.)

d. Green pastures. "He maketh me to lie down in green pastures." Pastures are for rest and food. The Lord will give rest to all who come to Him. (Matthew 11:28.) He will not only give rest but will *feed* those who accept His rest. (Ezekiel 34:11-15; Isaiah 40:11.)

The pastures in which the sheep are to lie down and rest, and in which, also, they are to feed, are His Word. (Jeremiah 15:16.) There is neither rest nor food for the soul outside of the written Word. He who takes God at His Word will be in rest, and will feed while he rests. Resting in the Word and feeding on the Word, is the true function of the true sheep of Christ.

e. Still waters. "He leadeth me beside the still waters."

There are three ideas set forth in this statement: Leadership, Rest, Refreshment.

Leadership. As the shepherd leads his sheep, so the Lord seeks to lead his people. (Isaiah 48:17; Revelation 7:17.) He has been given as a Leader. (Isaiah 55:4.)

Rest. He gives rest to those who lie down in the pasture—this is *rest given*. Those who follow Him by the still waters will find rest as they follow —this is *rest found*. Both the *rest given,* and the *rest found* are set forth in (Matthew 11:28-30.) Rest is found by those who take His yoke of service upon them and follow where He leads. The "still waters," signify confidence and quietness. (Isaiah 30:15; Isaiah 32:17.)

Refreshment. The waters by which the shepherd would lead his sheep, are running waters, living waters. Living waters are a symbol of the Spirit in His operations. (John 7:37-39; Isaiah 44:3.) (Here waters are a symbol of the Spirit poured out.) The Christian who follows the Lord will be refreshed by the Spirit. We read of those who walked in the refreshment and comfort of the Holy Ghost. (Acts 9:31.) In the midst of mortal affliction, we may be refreshed by joy in the Holy Spirit. (1 Thessalonians 1:6.)

f. Restoration of soul. "He restoreth my soul." The word "restore" means "to turn back." The sheep go astray, The shepherd must turn them back into the right way. Like sheep the people of God go astray. (Isaiah 53:6; Psalm 119:176; 1 Peter 2:25.) The Great Shepherd brings us back at any cost to ourselves.

Naomi went out from the Lord full; He brought her back "empty." (Ruth 1:21).

g. Led in the paths of righteousness." "He leadeth me in the paths of righteousness." The Lord is the guide of His people. (Psalm 32:8; Psalm 48:14; Psalm 73:24; Isaiah 49:10; Isaiah 58:11; 2 Chronicles 32:22; Psalm 78:52.) He will lead and guide the people in the paths of righteousness for His name's sake. His name is righteousness—He is the righteous Lord. (Psalm 11:7; Psalm 119:137; Psalm 145:17.) He is the righteousness of His people (Jeremiah 23:6). For the sake of what He is He will lead His people in the paths of righteousness. And here is the test of the sheep of Christ. If he be a sheep of Christ he will cease to walk in by and forbidden paths;

he will turn his feet away from all unrighteousness, and day by day follow the Lord in the paths of righteousness and peace. Such is the Shepherd, and such are his sheep.

II. Going Through the Valley

a. The shadow. "The shadow of death." The Hebrew signifies a "shade," an "illusion." There is no substance in shade or shadow. Death to the Christian is only a shadow; it is not actual fact. The child of God does not die. Our Lord has said that he that believeth on Him shall never die. (John 11:26.) The believer cannot die. His life is hid with Christ in God, hidden in Christ who is hidden in, or environed of God; thus the believer is secured against death by a double environment of self-existing deity. (Colossians 3:3.)

Our Lord has made His own inhering life the guaranty for the continuance of those who believe in Him. He says: *"Because I live,* ye shall live also." (John 14:19.) He that is joined to the Lord in *one* spirit. (1 Corinthians 6:17.) The death stroke that would touch the believer, would touch the Lord. In the very nature of the case, therefore, there can be no point of incision. The believer can no more actually die than the Lord Himself can die.

b. The valley of the shadow. "The valley of the shadow of death." A valley is a depression between two ranges of hills or mountains. Again and again David as a shepherd must needs lead his flock through dark defiles or depressions, where the mountains loomed up, and the clouds seemed to come down, shutting them in with their lowering shadows. Such were places of gloom and the timid sheep would huddle close to each other and to the shepherd, striding in front.

Death is a depression. From every natural point of view it is a state of gloom. The shadows gather, the darkness comes, the light goes out of the face of the dying. Those who watch, feel that the beloved is passing down into the deeps. The bed of death is on the one side—the forbidding grave upon the other; between the two there seems a dark and dismal valley; but it is only the valley of a shadow; the shadow is the dead body, the grave and the absent personality; but death does not touch the personality, and the grave holds neither the soul nor the spirit.

c. The walk in the valley. "Though I *walk* through the valley." You will notice the walk is *after* the valley of the shadow has been entered. It is an experience in the *state* and *process* of death. The Psalmist says, "though I *walk.*" A walk signifies activity, life, *consciousness.* A walk in the valley of the shadow of death is a complete denial of *unconsciousness* in death, and a demonstration of conscious activity.

To this it is sometimes objected that the death of a believer is called in Scripture, "sleep"; and sleep it is said is unconsciousness. The answer is that sleep is not actual unconsciousness, and *a dead body is never asleep.* A dead body appears like a sleeping body; and because it so appears, sleep, as a figure, is applied to those who die in Christ; but the figure is applied always to the body and *never* to the soul.

The sleep of the soul is not taught in the Word of God. Death is the absence of the spirit and soul from the body. (Genesis 35:18; 1 Kings 17:22; Luke 8:49-55; James 2:26.) The walk, the activity, the consciousness, remain in the soul and spirit. The further proof and demonstration of the consciousness and activity of the disembodied soul is set before us in the story of the Rich man and Lazarus, in which our Lord Jesus Christ as the headquarters

of truth, tells us that Abraham after the death of his body, long ages after, was not only alive and conscious, but full of thought and able to maintain conversation. (Luke 16:29-31).

The principle of consciousness and activity is further illustrated in the cry of the disembodied souls under the altar, who had suffered martyrdom on earth. (Revelation 6:9, 10.)

d. The companion in the walk. "Thou art with me." It is the sheep talking to the shepherd. It is the declaration that the Lord goes with the believer into the hour and article of death—is with him in the shadow. He exhorts His people not to be dismayed when they pass through the waters. (Isaiah 43:5.) He will never leave us nor forsake us. (Hebrew 13:5.) Because of this companion in the shadow David says he will fear no evil.

e. The rod and the staff. The rod and the staff are one piece. It was a rod, and on the end there was a crook . With the rod the shepherd could beat back the hungry wolf; with the crook he could lift the sheep when it had fallen, or put it back as it slipped on the precipice edge.

The rod and the staff, then, set forth the strength and the defence power of the shepherd. When the Psalmist says that the rod and the staff comfort him, he is saying in symbolic language that the Lord in that hour, the hour of death, will be his strength and defence The Lord is the strength of His people. Isaiah 49:5; Psalm 27:1; Psalm 46:1.) He is our defence. (Nehemiah 9:21; Psalm 59:9; Psalm 7:10.)

f. The walk through the valley. David will walk *through* the valley. That means to pass *out* of the shadow to the other side and into the light. The believer who dies does not stay in the realm of death.

The entrance into death is the transit through death. Death to the Christian is absence from the body and being present with the Lord. (2 Corinthians 5:8.) There are no shadows in that statement. There are no intermediate accommodations—no half-way houses. The Christian walks through death in company with the Lord, leaning upon His strength, supported and defended by His power.

III. The Prepared Table

Sometimes the shepherd would lead his sheep into the rich pastures, and make them lie down and feed, even when the snarling wolves stood at a distance and looked on, helpless to touch the coveted prey. Thus the Lord provides rich nourishment for His sheep. He provides for them in the face of a thousand foes, and where the enemy cannot touch them. He satisfies their soul with marrow and fatness. (Psalm 63:5.)

a. Anointed with oil. Before reclining at a feast, the guest was anointed by the host. He must be anointed before he could eat. The oil is the symbol of the Holy Spirit. The Christian must be anointed by the Spirit before he can enjoy the things of the Spirit, or feed on the things of God. (I John 2:27.)

b. The overflowing cup. That is a symbol of abundance. It is in the way and fashion of abundance that the Lord deals with His people. He is abundant in goodness and truth. (Exodus 34:6.) Abundant in grace. (2 Corinthians 4:15; 1 Timothy 1:14.) Abundant in mercy. (1 Peter 1:3; Titus 3:6.) Having given His Son to us, with Him, the Father will freely give us all things. (Romans 8:32.) The Lord's thoughts upon us are constant, and more in number than we can count. (Psalm 139:17,18.)

IV. The Shepherd Dogs

The shepherd generally had one dog, often two, that followed the flock, defending them from the prowling wolves, and keeping the laggards in the way. They followed the flock as a blessing. It was a goodness and a mercy that they did so. Goodness and mercy, like faithful shepherd dogs, follow the children of God. The goodness of God endureth continually. (Psalm 52:1.) The goodness of God is satisfying. (Psalm 65:4; Jeremiah 31:14.) Mercy follows those who trust in the Lord. (Psalm 32:10.) God is rich in mercy. (Ephesians 2:4.)

V. The Abiding Home

"I will dwell in the house of the Lord forever." David was not referring to the house on earth. He was not referring to the temple—it was not yet built. He was speaking of the house on high. When David died his soul and spirit descended into hades, to that portion of it called by our Lord, "Abraham's Bosom." Before He died our Lord assured His disciples that He was going to Heaven to prepare a place for them, and would come again and receive them to Himself. (John 16:1-3.) This promise was held out to the living; it included the dead, spirit, soul, and body. When our Lord died He descended into hades, into Abraham's Bosom. When He arose He took up to Heaven with Him all the disembodied souls of all the ages before who had trusted in Him. He took up the soul of David. He took him and the multitude of the delivered that they might dwell beforehand in the place prepared.

The place He went to prepare is the city that hath foundations, and for which the patriarchs so longingly looked. (Hebrews 11:10.) That city is prepared. (Hebrews 11:16.) It is the city in Heaven that "lieth foursquare." (Revelation 21:16.) Not until the city was prepared could the saints who had been taken to Heaven enter therein. They must wait in Heaven till the Lord had prepared it. Into that city now prepared they have entered. (Hebrews 12:22, 23.) David's body, as the body of all saints, must be redeemed from the grave. For this the Lord is coming from Heaven. He will raise the bodies and unite them to soul and spirit; He will transfigure the living and make redemption complete, (1 Thessalonians 4:16-18; Philippians 3:20, 21.) It is at this coming that the soul and spirit of David will be mated to the body and then in the fullest sense will he be a dweller in the "house of the Lord." It is of this farthest moment he is speaking when he says: "I shall be satisfied when I awake in thy likeness." (Psalm 17:15.) He is looking forward to the resurrection of the body. When he gets his resurrection, immortal, body he will be a glorified dweller in the Heavenly City and the New Earth, forever with the Lord.

Lesson Points

1. *The Lord must be my Shepherd, if I am to be His sheep.*
2. *The sheep must be led if they are to be fed.*
3. *There is a rest in the pasture, and rest by the waters; rest in feeding and rest in following.*
4. *Those who enter the valley of the shadow of death with the Lord have the Lord as the victor over death in the valley.*
5. *The walk through the valley ends in the house on high.*
6. *The prepared table waits for the prepared guest.*
7. *Goodness and mercy follow where grace and salvation lead.*
8. *The pilgrim in time becomes the dweller in eternity.*

An Important Prophecy

Interpreting Paul's Second Letter to the Thessalonians 2:1-12

By A. C. Gaebelein, D.D.

THE American-European Fellowship has for its President the writer of this article, who has long been known for his writings and his Bible Conferences. In both he has shown consistently wisdom, knowledge and understanding in the interpretative and prophetic fields, under the sure guidance of the Holy Spirit. Again we ask you to share your privilege in this reading with another, that you may thus be doubly blessed.

Verses 1-2. He begs them "by the coming of the Lord and our gathering together unto Him" not to be disturbed by the rumours these false teachers were circulating, as if the day of the Lord is present. The authorized version has the misleading translation, "the day of Christ."* There is an important difference between the day of Christ and the day of the Lord. The day of Christ concerns the Church, the saints of God. The day of the Lord concerns the earth—Israel and the nations. The day of Christ begins when He takes His saints in glory and they are with Him. The day of the Lord will bring, as stated before, the visible manifestation, of the Lord from heaven. The day of Christ comes first and the day of the Lord follows at least seven years later. The following passages speak of the day of Christ, and it will be seen that that day is for God's people only: 1 Cor. i:14; Phil. i:6-10, ii:16. The day of the Lord does not concern the saints at all; it falls on the world. Before the day of the Lord can come, His saints have to be gathered together unto Him. The promise of 1 Thess. iv:16-18 needs first to be fulfilled. He uses this hope of being gathered to Christ, when He comes for His saints, as a motive why they should not listen to those who said the day of the Lord is present. He reminds them of the fact that their gathering unto Him had not yet taken place. How, then, could the day of the Lord be present? And this opens the way for still more important teaching.

Verses 3—4. The false teachers were deceiving them. Before the day of the Lord can come there must be the falling away, first and the man of sin, the son of perdition, must be revealed. No such conditions need to be fulfilled before the Lord comes for His saints. But before the age closes with the visible manifestation of the Lord from heaven these two solemn things must be on the earth. A falling away from the God-given faith has been going on throughout this Christian age. But that is not *the* apostasy of which the Apostle speaks. The complete apostasy means that the entire faith will be abandoned by Christendom, even as our Lord indicated when He said, "Nevertheless, when the Son of man cometh, shall He find the faith on the earth?" That this present age closes in apostasy is more than once mentioned by the Spirit of God. See 1 Tim. iv:1-3; 2 Tim. iii:1-5; 2 Peter ii; Jude. Evidences to that effect are abundant in our own days. The destructive Bible criticism rejecting inspiration and revelation, the denial of the Person and Work of Christ and of every miracle, denials which are rapidly increasing, make the way for this final apostasy. The many cults in which Satanic powers are manifested, under the garb of angels of light, such as Christian Science, Spiritism, Theosophy, etc., are also harbingers of the time of which the Apostle writes. Satan is surely actively at work to bring about this apostasy, and his ministers are transformed as the ministers of righteous-

*Equally incorrect is the translation, "the day of the Lord is *at hand*." The meaning is "present," that it has actually come. The same Greek word is also used in Rom. viii:37 "things present."

ness (2 Cor. xi:15), advocating reform, better living, but denying and antagonizing the doctrines of Christ. We shall hear later that this final apostasy is held back from its full manifestation by One who restraineth; only when He is taken out of the way can this predicted apostasy and renunciation of Christianity come with its leader, the man of sin.

Who is the person whom Paul mentions as the man of sin? It would take many pages to give the views and opinions of expositors as to who is meant. The Roman Empire, the Roman Emperors, Mohammed, the Pope and the Romish Hierarchy have been given as being the man of sin. During the French revolution many thought it was Napoleon, as some have said the German Emperor is the man of sin. Inasmuch as the great apostasy is not yet here, the person whom Paul describes has also not yet come. First there must be the apostasy before there can be the leader and head of that apostasy. And before the revelation of Christ comes from heaven the world, which rejected Christ, will get its Anti-Christ. John mentions the man of sin. "Who is the liar but he that denieth that Jesus is the Christ? He is Anti-Christ that denieth the Father and the Son" (1 John ii:22). It may be learned from this description that he will be the leader of Jewish unbelief of Christendom. Denying that Jesus is the Christ—that is Jewish; denying the Father and the Son, that is rejection of the Christian revelation. He will therefore take the leadership of Jewish and Christian apostasy. The most common interpretation that the Pope and the Papal system is this man of sin is incorrect, for the Pope does not deny that Jesus is the Christ, nor does the Pope claim to be the Christ. That the Pope has certain marks of the Anti-Christ about him no one can deny; but that he is *the* Anti-Christ is not true.*

The final Anti-Christ, the man of sin, the son of perdition, is the heading up of the apostasy. He fills up the measure of the apostasy of humanity. He opposeth and exalteth himself against all that is called God or object of worship. He takes the place of God on earth. He will be the superman who is expected by the world to make his appearance in the near future. In the book of Revelation his number is given as 666. "For it is a man's number; and the number is six hundred and sixty-six" (Rev. xiii:18). There is no need to speculate on this number. The meaning is very simple. Seven in Scripture, is the complete number, used in connection with what is divine and perfect. Six is incomplete, and is man's number. The number 666 signifies man's day and man's defiance of God under Satan's power reaching its climax. This "superman" takes a seat in the temple of God and sets himself forth that he is God. From this we learn that he claims a religious character. He must therefore not be identified with the little horn in Daniel's prophecy (chapter vii). This little horn is another Satan-possessed person who takes the leadership politically of the coming federation of nations, the revived Roman Empire. He is "the prince that shall come" of Daniel ix:26. The Beast out of the sea in Rev. xiii:1-10 is the revived Roman Empire; the ten horns on that beastly empire correspond to the ten horns on Nebuchadnezzar's prophetic dream imagine and the ten horns on the fourth beast of Daniel's vision. The little horn, the domineering head of the revived Roman Empire, comes first into prominence and is soon followed by the second beast out of the earth, having two horns like a lamb, but speaking as a dragon. Rev. xiii:11-18 describes this second beast and the work he does, in which

* Certain Roman Catholic writers have charged Protestantism with being Babylon and Anti-Christian. A so-called Protestant who denies the Virgin birth, the Deity of Christ, surely is an Anti-Chirst.

he is helped by the first beast. This second beast is the man of sin, the son of perdition. Read now Daniel xi:36-39.* This is another description of the same person. He is called a king because, as the false Christ, he will claim kingship among the Jews. He is also called in Revelation "the false prophet." He is the one of whom our Lord spoke in John v:43, "I am come in my Father's name and ye received me not; if another shall come in his own name, him ye will receive."

But what is the meaning of "he sitteth in the temple of God, setting himself forth that he is God?" The temple of God does not mean the Church. It is a Jewish temple. When the true Church is gone the Jewish people, restored once more to their own land, established there as a nation, though still in unbelief, will erect another temple and institute once more the temple worship (See Isaiah lxvi:1-4). God will despise their worship. The man of sin will sit in that Temple, demanding worship for the image he will set up and for himself. This will be during the time of Jacob's trouble, the great tribulation.† The man of sin, the Anti-Christ, will be undoubtedly a Jew. He will be filled with the energy and power of Satan. The nearness of the re-establishment of the Jewish people in Palestine in unbelief is an indication that all these prophecies are about to be fulfilled.

Verses 5-8. When the Apostle was with them he had spoken to them about those things. "The mystery of lawlessness (not iniquity) already worketh," he informed the Thessalonians. Sin is lawlessness, and that has been at work from the beginning, man having forsaken God and exalted himself in self-will. This works on till it works out into open lawlessness in an out-and-out opposition to God and His Son, culminating in the man of sin, the false Christ, "to give the world its long-sought liberty from divine restraint and bring its vaunted progress to perfection, which under Christianity it has found impossible to attain." The mystery of lawlessness will cease to be a mystery when *the* lawless one, *the* man of sin, is manifested. But what keeps back the manifestation of this lawless one? Who or what is it that restrains it? Who is to be taken out of the way before the lawless one can be revealed? Many answers have been given to this question which we do not need to investigate. It is self-evident that that which restraineth must be a power superior to man and Satan and of a nature totally different to the man of sin. The restraining one is a power and a person. It is the Holy Spirit of God.‡ When the Church leaves the earth then this restraining power and person, who dwells in the Church and therefore is here on earth, will be taken out of the way. As the result, in due time, the lawless one will be revealed. The Holy Spirit, who came down from heaven on the day of Pentecost to form the Church, the body of Christ, will be withdrawn when that body is complete and taken to glory to be joined to the Head, the Lord Jesus Christ. The light being gone, gross darkness will settle upon the nations, the apostasy will be here, the enemy comes in like a flood and the lawless one appears. Here we have the best evidence that the true Church cannot be on the earth during the final years with which this age closes,

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* For a complete exposition of this passage see "The Prophet Daniel," by A. C. G.

† For a closer study of the interesting details we refer our readers to "Exposition of Matthew," "Daniel," and "Exposition of Revelation," all by the author of the "Annotated Bible."

‡ See Bottom of Page Eleven for this Foot Note.

No true believer will be in the final apostasy under the lawless one, nor will the Church pass through the great tribulation. How this should fill our hearts with holy joy and our lips with praises!

Before he speaks of the lawless one with his lying wonders, he tells us at once of his fate. The Lord Jesus, in His visible manifestation, will consume him with the breath of His mouth and annul him with the brightness of His coming (see Isaiah xi:1-5 and Rev. xix:11-21).

Verses 9-12. This lawless one, the Anti-Christ, will come in the energy of Satan with all power and signs and wonders of falsehood and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sendeth them an energy of error, that they may believe the lie, that they all might be judged who believed not the truth, but had pleasure in unrighteousness. This shows us what is coming upon the so-called "Christian nations," with their boast of progress and civilization. This is the future of the destructive critics, the Bible-rejecting, Gospel-neglecting masses of Christendom, as well as of apostate Judaism.

"Scientific infidelity now avouches with a sneer that we never see a miracle, and Hume's argument against all evidence in favor of such is its contradiction of universal experience. But it is soon to be matter of extensive experience that miracles there are; only in a very opposite interest to that of Christianity. These things are even now showing themselves in a more or less tentative and doubtful way; they are yet to throw off all reserve and challenge the faith of the world. 'Powers and signs and wonders' are the threefold designation of miracles in Scripture: 'wonders,' which excite attention and admiration; 'signs,' or things that have meaning and doctrine; 'powers,' that are evidently beyond human. These have borne witness in past time to the truth—never proved it, apart from the truth itself with which they were connected; and this is the mistake of so many at all times that a real miracle—something that could be rightly spoken of as all these—is an absolute guarantee of the message that it brings. Thus they are ready at any time to follow what is thus supported. Yet, if there are heavenly beings—'angles that excel in strength'—it is evident that, if permitted, and if evil enough to attempt it, they could at any time lead us thus according to their mind. Now that is the very thing which God has declared He will permit, when the time shall have arrived. When men have shown that they desire the truth no longer and the patient, long-suffering God has at last no justification further, that will have come to pass for the professing Christian world which we recognize as coming to pass in the history of individuals: God will say again, 'Ephraim is joined to his idols; let him alone.' And then will rise up one 'whose coming is according to the energy of Satan, with all power and signs and wonders of

‡ The Holy Ghost was here below; the Church, be its condition what it might, was still on earth, and God maintained the barrier. And as the porter had opened the door to Jesus in spite of all obstacles, so He sustains everything, however great the energy and progress of evil. The evil is bridled: God is the source of authority on earth. There is one who hinders until he be taken out of the way. Now when the Church (the Church, that is, as composed of the true members of Christ) is gone, and consequently the Holy Ghost as the Comforter is no longer dwelling here below, then the apostasy takes place, the time to remove the hindrance is come, the evil is unbridled and at length (without saying how much time it will take) the evil assumes a definite shape in him who is its head. The beast comes up from the abyss. Satan—not God—gives him his authority; and in the second beast all the energy of Satan is present. The man of sin is there.—*Synopsis.*

falsehood'—no longer in the interests of truth, but of a lie—and in all deceit of unrighteousness for those that perish; because they received not the love of the truth, that they might be saved.'

"Dangerous would it be, as well as foolish, to assert that this is of the past, and not the future; that it has been fulfilled in Romanism, or in any like way. Has the power of Rome, whatever its pretension to fabulous miracle may be, exhibited itself after this fashion? No doubt, there is a class at all times ready to be duped in this way, as we see in the rapid progress of such transparent absurdities as, for instance, 'Christian Science'; but in all this there is only the feeble anticipation of a delusion which will yet carry away the multitudes of unbelieving profession. The arch-deceiver is not in the Vatican, nor elsewhere at the present time; he is to be revealed in his time. And yet we may indeed discern the foreshadows of this tremendous iniquity and realize that his way is being prepared in many events and movements that are taking place under our eyes."*

Then the rejectors of the truth will receive their judgment. No one can even imagine what will be the fate of the millions who received not the love of the truth, but had pleasure in unrighteousness. Horrible as the events are today, that coming time of Anti-Christ, the time when the lawless one reigns, energized by Satan, will be far worse. As it has been said, "Sin will be allowed to be its own terrible witness against itself, a witness at which eternity will shudder."

Our New Contributors

"The European Harvest Field" is fortunate in having full access to the Scripture interpretations of such men as Rev. A. C. Gaeblein, D.D., Rev. I. M. Haldeman, D.D., Mr. H. A. Ironside, Rev. P. W. Philpott, D. D., and other well-known writers of the present day. Their fine treasures will be brought out in these pages every month for the edification and feasting of our readers. But we warn you that if you take all this Gold and Silver and hoard it up in your hearts and share it with no one, you will miss half of its blessedness for you, and will bear little fruit in your own life.

Radost Bible School

The budget of the Jewish work at Warsaw and Radost Bible School, as prepared by Moses Gitlin and his advisers, calls for a monthly expenditure of a little over $500. We have gone over it carefully, and fail to find one item which looks lavish or even beyond what we would call meagre. Through response to the recent appeal in "The European Harvest Field" and the letter sent out to many friends, there is a sufficient amount in the treasury to keep this budget going for only three months. It is time even now for the friends of Jewish Missions (and that means all of us) to begin praying for the maintenance of the work on the high place set for it, with Scripture distribution, the ministry of the printed page by magazine and tract, slum work, Bible teaching and all the accompanying activities. And as you are able, join your gifts with your prayers in a practical support of Moses Gitlin and his associates at this Polish center of Gospel teaching and preaching.

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* Numerical Bible.

A New Christmas In Bulgaria

By Pavlina Dimkova

We have chosen for our leading missionary article in this issue a letter from our very live woman missionary in Sofia, Bulgaria. The "good things" you will find here will "balance the meal" for you if you have been reading Dr. Gaebelein or Dr. Haldeman in this same number.—*Editor.*

Sofia, Bulgaria, January 22

I FIND great satisfaction in writing this letter. With God's help, I shall endeavor in this to cover the special work which I did for Christmas. This task is not easy, for there are things which we can easily describe by means of verbal communication which seem to lose much of their intrinsic depth and beauty when we try to write about them. They are almost indescribable, and we can only feel their ample depth.

Nevertheless, if I succeed in passing on to you and to the readers of "The European Harvest Field" some fragments of this blessed work, I shall feel that I have reached my goal.

In my previous letters I informed you of the founding of a Sunday School on Greek Orthodox ground. As you know, in the beginning the work was met with distrust and much criticism, especially from the priests and teachers. With much tact, patience and love the work was carried on.

Of course, some of the children were forbidden to come to our Sunday School, and some others came in spite of parental and teachers' opposition. I feared all the time that some one would come and close the school. But thank God, the work not only did not stop, but grew rapidly and in three months has developed so that the interest and sympathy of those who persecuted was won!

The school was opened in our home. The classes were held in my own bedroom. Every Sunday we removed the furniture from it and arranged the room for the school. After the session the furniture was put back. There was no other place where I could carry on the work. We did this with great joy and happiness.

The children came regularly. Sunday after Sunday Gospel stories were told to them, and beautiful Gospel songs were taught. The number of children grew to 65, and the room became far too small.

One day the President and the Trustee of the Greek Orthodox reading room came to me, and asked me to allow them to take part in this "highly moral and Christian work." I could not believe my eyes or my ears! My joy was unutterable, for the work was now taking a broad turn, for which I had been praying all the time.

At once a strange feeling came over me—a feeling of joy and fear. I was happy and glad for the promising field which was opening up before me, but I feared for my own weakness and insufficiency to begin such a work. But God whispered into my ear, "It is I who send you. Go and I am with you." And then came to me the verse, "I can do all things through Christ who strengtheneth me."

In several meetings I planned the work with the Trustees. The Christmas entertainment it was decided should be given on the second of the Christmas holidays down town in one of the largest school halls. It was published in the papers, and personal invitations were sent out. Of course, all this aroused the interest of the public. Nothing like this had ever been heard of or done before.

The children talked merrily about Santa; many of them had never had a Christmas tree nor received gifts. For two weeks almost every afternoon

I had rehearsals. Three days before Christmas the Christmas bags and material for dresses and suits for the children were bought and neatly wrapped in colored papers.

The entertainment began at 10 A.M. The hall was crowded with people from the universities and high schools. From the stage the beautifully decorated Christmas tree spread its rays of light over the darkened hall. The program began with the singing of "Holy Night," a male chorus of the students. The picture was very impressive and beautiful, for the lights of the Christmas candles fell on the faces of the singers. This song had never before been sung by a Greek Orthodox chorus.

After this, the president of the Reading Room spoke, expressing his interest in the new movement and wishing it success. Then the children's program began. The children were poorly dressed. Some of them were even ragged. But they recited and sang wonderfully. With their poems and songs they gave to the audience a splendid Gospel message and emphasized the significance of Christmas.

A few minutes before the Santa arrived was given a little talk on the aims and purposes of my work. All paid perfect attention.

After the speech Santa came in. The joy and happiness was indescribable! Each poor little girl and boy received a bag of candies and material for a suit or dress. What joy it was! No one could express the feelings of the children nor the appreciation of their parents. God opened the eyes of many to see the real teaching back of it all.

The Sunday School is going on. Now I have eighty children. All the children under the age of six were sent back, as there is no room for them in the small place available. If I should take all of them there would be over 100. Pray for this work; I need a hall so much. Now it is held in the Reading Room, but still the place is far too small. Sincerely yours,

Pavlina Dimkova.

(There is more that might be written, but you have caught the spirit of it all, and now you will pray. There will be need for a piano if the young people are to receive a full measure of the consecrated abilities of this fine Moody Bible Institute trained young woman.)

Radost Bible School Reopens

My Dear Mr. Smith: Radost, Poland, February 4, 1929

A hurried note while on the street car. Your $500 received on Feb. 1st.

Pastor Goetze went with me a few hours ago to see the authorities. We received oral permission to commence the Bible Courses at Radost on Tuesday, February 19, 1929, at 4 P.M.

I am doing my level best to get in touch with the *forty applicants* we have already. How many the Lord may send us, I know not as yet.

D. V., will send you a descriptive article after school opening. I am anxious to mail this in Warsaw before leaving for Radost on the next train.

We covet the prayers of God's children. *Moses Gitlin.*

It requires $500 monthly to maintain Radost Bible School, and its staff and student body. We desire your prayers for the raising of this budget promptly, so that the work now begun may not be slackened.

—Editor.

Atonement

By B. I. Weisman

Translated by Miss Catherine Ivanovski

And to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Hebrews 12:24.

Some people tell that in shedding the pure and holy blood of our Lord Jesus Christ the people of Israel are guilty, because they did not accept (or recognize) Him as their Messiah. Others say that it is not the fault of the people of Israel, but of the Sadduces and Pharisees, because they were seeking to find Him guilty before the law.

Again, other tell that it was not the crime of the Sadduces and Pharisees, but it was Judas, who has sold Him. Others still agree with none of these, and tell the story that it was not even Judas, but Pilatus, who executed judgment over the Lord. And some say it was not Pilatus, but the soldiers who are guilty, because they crucified Him.

But the Apostle Paul writes in the Epistle to the Romans' 3:23: "For ALL have sinned, and come short of the glory of God." Therefore, guilty is the whole human race. See Isaiah 53:4-6.

"And to *the blood* of sprinkling *that speaketh better things than that of Abel*" is the last line of verse 24 of the twelfth chapter of the Hebrews. When we read the first chapter of the book Genesis, 4:10, we see: "And He (the Lord) said: What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

Now let us turn to Luke 23:34: "Then said Jesus: *Father, forgive them, for they know not what they do . . .*"

". . . And *to the blood* of sprinkling that speaketh better things than that of Abel." The blood of Abel cries out the *guilt* of his brother Cain. The blood of Christ is *defending* his slayers. In the last minutes of His life, Jesus beseeches the Heavenly Father not for punishment, but for forgiveness: "Father, *forgive them,* for they know not what they do."

Now, turn to Exodus 12:7-13. "And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head, with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning: and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it, with your loins girded, your shoes on your feet and your staff in your hand, and ye shall eat it in haste; it is the *Lord's Passover.* For I will pass through the land of Egypt this night and will smite all the first born in the land of Egypt, both man and beast: and against all the gods of Egypt I will execute judgment. *I am the Lord.*"

One story mentioned in the history of the people of Israel is worth repeating here. The son of one Israelite grew sick, and he called his father and asked him: whether there is a sign of blood in front of the post. His father replied that he told his servant to attend to it. But when his son felt that the death was near, he cried:

"Father. go and see whether there was a sign made above the door!" The father ran to the door, and discovered that there was no sign made over it, because the servant forgot to attend to his orders, and so the son of the Israelite died

Among believers there are those who request others to pray for them and to fulfill some ritualistic observances. The sign of the Blood of the Divine Redeemer and the Intercessor should be upon *every believer.*

Over one thief was pronounced the death sentence. His mother pitied him greatly, even though he was a thief. She went everywhere, she asked everybody in authority to cancel the verdict, but nothing was to be done. A bell attached to a high post was to be rung to call the people at 12 o'clock to the execution of the thief. His mother climbed as far as the bell and kept the tongue in her hands. Nobody noticed her

presence. But when the time for the execution came, the man in charge began to swing the bell, but it gave no sound because his own mother was holding in her hands the tongue of the bell.

A story started of his forgiveness, and he was forgiven, and had again his freedom. But blood was running from his mother's hands.

Our Lord Jesus Christ gave Himself fully for the salvation of the human race. Eternal glory be His!

And to the unbelievers I address this little message:—

My Dear Friends:—You, who are still far away from acceptance of this divine Saviour, who is the true Messiah for you, I am asking the Lord Jesus Christ from the depth of my heart that He may put away with his own divine hand the veil of Moses that is resting before your eyes, that you may be able and ready to accept the sacrifice which He brought for you. Amen!

WHY AND HOW YOU SHOULD READ THE BIBLE

1. The Bible is the message of God to man.

2. It has made known to us the character and will of God, and His purposes of love to our sinful race.

3. The Bible is our only perfect and authoritative rule of life and conduct. It is the standard of the highest moral teaching.

4. The Bible is the great source of comfort to sorrowing hearts. It also gives new faith, peace and hope to hearts burdened with trouble or fear.

5. The Bible is the only source of light for mortal man upon his own future destiny, upon the future of humanity and upon the life beyond the grave.

6. In every sphere there are certain accepted means of verification and science no less than religion has its faith. The Christian religion is not learned by logic and reason, but in the experiences of life,—its trials, sorrows and joys. It is God's love for the world and comes from God's heart directed to man's heart.

7. In the realm of religion there is a method of proof which is open to every one to apply for himself. Its treasures are only found by those who search for them with all their heart, by study, prayer and sincerely trying to do the will of God.

8. We owe it to the Bible that we should receive it with personal faith, appropriate its messages to ourselves, and put our own name in every promise.

9. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter.

10. Christ is its grand subject, its design is our good and the glory of God is its end.

11. Read it to be wise, believe it to be safe, and practice it to be holy.

12. The Gospels and Psalms should be read daily and a little of each introduced into the daily life will make the whole year different by renewing our faith and bringing comfort and hope.

13. To get the connected story or thought of the writer an entire book of the Bible should be read at one sitting.

14. Read the Bible slowly, frequently, prayerfully.

* * *

Copies in leaflet form to pass on to others may be obtained from the American Tract Society, 7 West 45th Street, New York City—Editor.

OUR SACRED OBLIGATION

"The European Harvest Field" is not a magazine of controversy or wrangling over any person or subject. Those responsible for its existence and continuance may feel called upon from time to time to protest against certain doctrines and beliefs and actions by others, but the columns of this magazine will be devoted to the precious privilege of portraying the needs and opportunities for preaching the Gospel among those who sit in darkness, together with the like blessed opportunity of spreading Gospel truth and prophetic interpretation to our friends in America and elsewhere. It is indeed a high calling, a sacred obligation, and only by keeping our pages free of everything else can we best serve the Lord we seek to magnify.

EDITORIAL

Europe As A Mission Field

By Norman J. Smith

EUROPE may be civilized, but it is as far from being Evangelized as "darkest" Africa, "heathen" China or the teeming millions of India.

There are millions in Europe today who "bow down to idols of wood and stone and iron." I stood on one of the great bridges which cross the Elbe River in the ancient city of Prague, and watched man after man and woman after woman stop before the great bronze crucifix atop one of the pier heads. I climbed to the old cathedral on the hills across the river and beheld every niche within its walls the repository of a figured effigy before which visitors were kneeling and crossing themselves.

I stood in the doorway of a Roman Catholic Cathedral in the Polish city of Warsaw, and saw the troops of children just from school making the rounds, kneeling before the graven images of all the saints and the Virgin Mary.

In the beautiful city of Dresden, Germany, I beheld the congregation of the Cathedral at worship and later saw them making obeisance to the red-clad Bishop as he left the Cathedral, raising his red-gloved hands in blessing on the "faithful."

I visited the scene of a religious pilgrimage in Olmutz, Czechoslovakia, and saw the pilgrims enter the church and kneel as the great chorus of song and musical instruments swelled to the ceiling. Later I went to the spot where some of these same people had torn trees to pieces splinter by splinter if perchance they might find a duplicate of the face of the Virgin which one girl had discovered, and which had been blessed by the priest.

Yes, millions in Europe bow down to idols and sound the whole gamut of superstition and homage to a priestcraft heading up in the Pope of Rome.

As one of our missionaries recently wrote back to her supporting home church:

"How sad it makes one feel to see our Saviour set aside and idol worship in His name taking place. Idolatry in heathen lands is awful, yet how much worse is this idolatry with the name of Jesus continually on the lips and the people satisfied with a religion in which they know or care nothing about His redemption."

It is time Evangelization began in earnest its soul-saving work among the idolatrous peoples of Continental Europe.

The simple Gospel of Salvation by Faith in Jesus Christ, and Life through His death on the shameful Cross, has never been preached in the ears of millions of people in Europe. They have seen the effigy of the Saviour of the World hanging on the Cross since childhood without ever having heard, "He died that they might have life, and have it more abundantly."

There has been a plentiful sale of crucifixes, rosaries, tokens and Ikons. Many a piece of gold or silver, many a shining jewel has gone to adorn the interior of massive cathedrals and glittering altars, in return for "absolution," "indulgences," "penances" and assurance that some one was almost out of "purgatory."

There has been traffic of millions of dollars on the simple trusting faith of peasantry and citizenry,—a promise of salvation if the price was high enough,—another gold-piece, an added jewel.

Priest after priest has fostered superstition and idol worship in Europe, until there is doubtless as much of it there as in Africa or India or China.

We have gone enthusiastically about the task of converting the heathen, but we could not think of insulting civilized and cultured Europe by carrying back to them the Gospel which our forefathers brought out of that land only a short two or three centuries ago.

And yet if we could only realize all the distorted mass of ignorance and superstition that has grown up among the common people of Europe since the Reformation, we would be compelled to admit that Europe needs Evangelistic preaching as much or more, than the continents of Asia, Africa or South America.

When we add to the assertion concerning ignorance and superstition the statement that the European common people have at last discovered the duplicity and deception and commercialism of the priest-craft as a whole; that they now realize that what they bought from the priest was not salvation but that salvation is free,—our reason for preaching the Gospel in Europe, is logical and clear.

We have no choice but to hand the Word of God to those who have been denied permission to read its comforting message, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

We can only send out missionaries and native workers to proclaim over the lands that "Salvation is free!"

We are compelled to support Bible Schools where young men can be rapidly trained to press the Gospel deep into the lands that have not known the Truth.

So the American-European Fellowship for Christian Oneness and Evangelization invites your sympathetic and prayerful cooperation in preaching the Gospel to the Gentiles and Jews in Europe.

Missionaries, native workers and colporteurs are now serving under the leadership of the American-European Fellowship in Poland, Czechoslovakia, Latvia, Roumania, Bulgaria, Hungary, France, Ukraina and other countries.

We have our own Bible School near Warsaw, Poland, and are doing all we can for the Leningrad Bible School in Russia and the Southeastern Bible School at St. Andrae, near Villach, Austria. It is our desire now to establish a Bible School at Sofia, Bulgaria.

A large Tract Ministry, participated in by nearly every one of our missionaries, colporteurs and native workers, is spreading gospel literature by thousands of pages all over Europe.

We support a Russian magazine, "Faithfulness," under the editorship of Rev. A. Dobrinin, at Helsingfors, Finland. This sound spiritual monthly now reaches the Russian groups in 26 countries around the world. The distribution of Bibles, Testaments and Gospels, reaches into the thousands, and has brought the co-operation of the British and Foreign Bible Society and Scripture Gift Mission of London, the American Bible Society and American Tract Society in America, and the support of numerous churches, missions and Christian organizations in the United States and Canada.

We are pressing the establishment of Sunday Schools wherever possible for the training of the children in a knowledge of the Scripture. By the aid of American Christians interested in ministering to the Jews we now have missions to God's Chosen People in Southern Russia and in Poland.

It has been a privilege to combine with our spiritual program a Relief Ministry wherever and whenever reports came of the suffering of human beings under famine conditions, earthquakes, etc. Our most recent service in this direction was in the Bulgaria Earthquake Zone, where thousands were made homeless.

Our most urgent appeal is always for earnest prayer support of all branches of the work and for sustaining hearts to hold up the numerous workers before the Throne of Grace. We invite you to join us in this Prayer Fellowship.

"The European Harvest Field," a monthly journal of spiritual and missionary good news, will occasionally be sent free on request, that you may pray with sympathy and understanding for all these labors for the Lord.

It is nine years since this ministry to the people of Russia and other parts of Europe began, under the Russian Bible and Evangelization Society followed by the Russia Evangelization Society and Christian Testimony to Jews. Both of these are now merged into the American-European Fellowship, with American headquarters at 156 Fifth Avenue, New York City.

Rev. A. C. Gaebelein, D.D., is the President, Mr. Alwyn Ball, Jr. and Rev. Herbert Hogg are Vice-Prseidents, Col. E. N. Sanctuary is Treasurer, and the other officers and directors are men well known in spiritual activities both in America and abroad.

It is certain that the better way to support the preaching of the Gospel in Europe is through this organization, which has consistently maintained its high doctrinal standards and insists on a like measure of faith and practice from each of its missionaries and affiliations on the field.

Pastor W. S. Hottel Retires

In March, 1925, Pastor W. S. Hottel assumed the editorship of this magazine, being already a member of the Board of Directors of the American-European Fellowship. How splendidly Mr. Hottel has served for the past four years is apparent to every one who has been reading the magazine. Under his leadership the publication was enlarged from a purely missionary journal, and half its space was devoted to fine spiritual articles and Bible expositions. Many of these were from the pen of Mr. Hottel, though he opened the pages to other writers of note, whose articles have been of great value to our readers.

Mr. Hottel has now decided to sever connections with the American-European Fellowship and to lay down the editorship of the magazine. Much of his time will be given to the work of his Sunday School Quarterlies published by the Union Gospel Press of Cleveland, Ohio, and he plans to conduct many Bible Conferences in different parts of the country. Quite a number of these Conferences have already been arranged, and we hope that many of our readers will have the privilege of hearing some of the fine Bible expositions and pure Gospel sermons for which Mr. Hottel has been noted during past years. He will also edit a new quarterly to be known as "Expositor and Illustrator."

In the April and May issues "The European Harvest Field" will have the privilege of presenting Rev. I. M. Haldeman's "The New Religion, or Athenian Culture and Christianity," based on Acts 17:21.

"We Are Able"

By Norman J. Smith

Jas. 4:3—Ye ask, and receive not, because ye ask amiss that ye may consume it upon your lusts! (or selfish purposes.)

Many Jews were willing to follow Jesus in the belief that He was to restore Israel to the glory of past years. Their falling away came when they failed to find in His teaching and daily living anything which measured up to the pomp of earthly potentates. They asked amiss.

When the two disciples came to Jesus with their mother to ask places of honor in His Kingdom, they were apparently thinking of their Master as an earthly king. The verse from James quoted at the beginning of this article might well be applied to them, for they asked amiss, and in order that they might have the honor and adulation which were part of such offices under earthly governments. They also asked amiss.

That the other ten disciples were like-minded is shown by their resentment and indignation at the two who had "played politics" to gain their earthly ends. Quite likely the ten rated themselves as highly and would have been as ready with their "we are able" in answer to the inquiry of the Master.

We must confess that we are as prone to seek the places of honor as were the disciples, and as confident of our own power,—as ready with our "We are able."

Nor does this seeking after preferment, this effort to stand in self-confidence in high places, confine itself to earthly affairs. We are as ready to be promoted into places of spiritual preferment and as confident of our ability to hold high office there.

We know what holy lives these men lived later on, and how they were indeed ministers in the Kingdom, with their fellow apostles standing as high and filled with rejoicing instead of indignation.

With confidence we also look to see them some day close to our King as he occupies His Throne.

But it was not their own ability, their "we are able" which gave them exalted places in the Kingdom. If we are like-wise minded to seek places of honor we can attain them only in the way which brought their exaltation.

For every one of us the path to honor in heavenly places in Christ comes the same. It can never be through self-advancement nor looking to the things of self, any more than the disciples succeeded in this method.

It was not until they forgot themselves utterly and saw only Christ that they began the ministry which has won for them places "on the right hand and on the left" of the Lord in His Kingdom.

There was one prime factor in their attainment of place,—they tarried at Jerusalem for the Holy Spirit's presence and power.

Read Paul to the Romans (8:26-27) "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints *according to the will of God.*"

It will not be possible for us to attain any place of honor as God measures honor until we pass the point where the verse at the head of this article applies to us. We have to reach the place where our prayer is "according to the will of God".

For our assurance and encouragement it is also written "And we know that all things work together for good to them that love God, to them who are called according to his purpose," (Rom. 8:28) and this from Ephesians 2:6—"and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

So through Christ Jesus we shall also attain the places of honor and may truly look forward toward them if we have learned to omit the "We are able" and if we are willing to tarry until the Holy Spirit comes to lead us *"according to the will of God."*

Nehemiah's Day and Ours

By Margaret M. Griffith

Has grief for the sins of ease and luxury with its resulting indifference and neglect to the cause of Jesus Christ taken hold of you? True concern and sorrow for present day conditions in the church, necessarily lead to prayer. When Nehemiah realized the state of Jerusalem he "sat down and wept, and mourned certain days, and fasted and prayed before the God of Heaven." Neb. 1:4.

True concern leads to action also. Nehemiah went out with a few others and viewed the situation. Neh. 2:12-17.

It would be well to do as he did, see what the state of things is. This will surely bring the determination, "Let us rise up and build."

The young women who recently sailed for Poland saw the work of two missionaries in Berlin. We quote from their letter: "There were 200 present at the Christmas festival. The singing was beautiful. Among recent converts was a Russian, saved in prison. God is blessing their labor abundantly." Yet these workers have very little furniture and must sleep their guests on the floor. A monthly allowance should be forthcoming to these tried and faithful workers.

A recent letter from Brother Prezeorski, a converted priest in Warsaw, states that a priest has come out from Catholicism in the last months, is wonderfully saved, and together he and Mr. Preszeorski desire to edit a Polish Gospel Magazine. In a city of one million and a half people, surely such a magazine is needed. There is **not one** for Polish people at present. $75.00 monthly would probably print 10,000 copies.

Mrs. Richard Hill has written that they need $100.00 to buy an organ. The millions of Roumania have not yet been evangelized. They have not had their chance. It is possible for every Jew and Gentile to hear the Gospel in America if he desires. The Hills are pleading for the support of another native worker at $20.00 per month. They have waited six months for the answer to their prayer. Is there not some one who will come to the help of God's servants in this needy land?

Pray earnestly for Paul Mishkoff as he visits the churches in America in the interests of Bulgaria. This tour ought to bring funds to open the first Bible School in his country.

Mr. Jonke, in Serbia, calls for help in publishing Gospel Literature for his people. Gospels and Testaments are available if the funds were at hand. Rome may soon hold these countries of Southern Europe in her grasp. While the doors are open, let us hasten to go in.

In every land from Finland to Bulgaria *more workers* and *funds* for Bible Literature are needed. Do you realize that James Ewke, a Russian Jew of 33 years, who is studying medicine in Prague in order to become self-supporting, is **one** Christian there among thousands of unsaved. He conducts a Bible Class among the University students, and also a Gospel Mission for Jews in addition to his medical studies. Prof. Martcinkowsky has written us that he will be hungry if help does not come to him at once, and $25.00 monthly will care for his necessities. If it does not come, his case may be similar to that of a young man in Southern Russia. For Christ, he gave up his position and the completion of his education rather than deny Him. He preached the Gospel, was imprisoned, and because of lack of food contracted tuberculosis. Yet this young man today is Vice-President of the young people of Russia.

God has marvellously answered prayer in the last year. The work of the Fellowship has been deepened and widened. Like a fan it branches out into all parts of Europe, and Russia, and even into China.

Brother and Sister Lukesh are praising God for the $1,000.00 which has come for the hall. Funds are coming in for the work at Radost, the $500 budget having been provided for the first three months.

Let us keep in mind that before indigenous churches can be formed, workers and missionaries must be supported by Christians in America, because of the poverty of the few Christians in these lands. Five or six years from now, the calls may diminish if economic conditions become normal.

. It is very common to hear of large sums being raised for the home field, so that it seems to us, the same piece of ground is sown over and over again, with very meager results. Is it beyond reason to pray for $500,000 to evangelize Central Europe? This sum could be wisely used now for native workers, Bible Literature, and small mission church buildings, with aid to several struggling Bible Schools too full of pupils and too short of funds.

As we touch the enemies' territory, he seeks to discourage us, as he did Nehemiah. Opposition comes by ridicule, Neh. 4:2; by anger, Neh. 4:8; by discouraged brethren, Neh. 4; 10, 11; by selfishness and heartlessness, Neh. 5: 1, 2, 3, 4, 5; by deceit and intrigue, Neh. 6.

Thus Satan seeks to hinder and destroy the work of God. The temptation is to cease praying and to slacken in ardor and enthusiasm in the work. In Nehemiah 6:15, we read, "So the wall was finished." Will we go on and finish the work in the face of all opposition.

God is answering prayer. May the words quoted below help us to pray on.

"Dont stop praying! the Lord is nigh;
Don't stop praying! He'll hear your cry,
God has promised, and He is true,
Don't stop praying! He'll answer you.

"Don't stop praying for every need,
Don't stop praying! the Lord will heed;
No petition to Him is small,
Don't stop praying! He'll give you all."

"Don't stop praying, but have more trust,
Don't stop praying, for pray we must,
Faith will banish a mount of care;
Don't stop praying! God answers prayer."

A REAL ENDORSEMENT

Jersey City, Feb. 7.

Dear Brethren:

You will not remember me although I have visited you in your office.

I just want to let you know that I received your "Europe As a Mission Field." I read it and send you $5.00 for that most necessary work.

I know Europe and found your tracts to be facts.

God Bless you in your work!

F. E.

THE CHURCH THAT DID NOT CLOSE

By Howard W. Pope

This is the story of a small suburban church not far from Chicago, and how it solved its problems and became a power in the community.

The church had been sadly run down, in debt, the attendance was small, and the majority of its members had advised closing up and selling the property. There were two deacons, however, who argued that the church ought to be maintained for the sake of the small Sunday-school. They invited a student of the Moody Bible Institute to supply the pulpit for a Sunday. He had an audience of twenty-five in the morning and fifteen in the evening. Previous to that time eight had been an excellent attendance. So much interest was manifested in his strong biblical message that he was called as pastor, and for three months was paid five dollars a week for his service. He has now been there thirteen years, and the results of his ministry may be judged from the report which follows.

The membership is now 525, the Sunday-school enrolment, 800, with an average attendance approaching 600; prayer meeting attendance at times reaches 150; and a popular Bible class on Friday nights is well attended. Two branch missions are supported and the church is active in many other lines of missionary work. Conversions constantly occur and the membership is growing rapidly. At least ninety-five per cent of the children and youths carry their Bibles with them to the Sunday-school service.

Opposite the church is a moving picture show. In the summer either an open air or a tent meeting is held at the church on Sunday evenings at which hundreds of people gather. No reference is made to the moving picture, but from the crowd which it attracts, members and workers are continually drawn. A gospel tent has been owned and operated for the past eight summers. Thousands are thus evangelized and many profess Christ. At noon meetings conducted near the great Western Electric plant in Cicero, 12,000 workingmen have come forward before fellow employes, since the summer of 1921, to

receive gospels and gospel literature, promising to read what they took. Many have professed conversion and hundreds have requested prayer.

Formerly this church, the First Congregational, of Cicero, Ill., received $200 yearly from the Congregational missionary society. It now supports the pastor, an assistant pastor, two other workers, three foreign missionaries, and twelve native workers.

It has four active Christian Endeavor societies, two of them supporting eight school boys in Africa. In October, 1921, a building program was completed which included paying off an old mortgage, remodeling the former edifice, and erecting a large Sunday-school building. There are no rich people in the congregation, no personal solicitation was made and no denominational help received, yet the entire cost ($37,500) was covered by building shares or cash on dedication day.

The young pastor, William McCarrell, had no college nor seminary training, having attended only the public schools and the Moody Bible Institute, and so convinced is this church of the value of Bible training that a number of its young people are always in the Institute training for Christian work. Thirty-five of its members are in Christian service, four in foreign and two in home missions, four among the Jews in Chicago, and the others in evangelistic or pastoral work, pastor's wives, colporteurs, etc.

For nine years the pastor has not needed to give a talk in his mid-week prayer meeting, the service being filled to overflowing with prayer, praise and testimony. The church had not had a prayer meeting for years until he started it with two other men.

Bible conferences are frequently held with the best teachers obtainable, and a tract society and literature department are maintained. A summer Bible school is held five mornings a week for five weeks with a salaried corps of teachers and workers.

Since 1921 it has been necessary to unite the church and Sunday-school edifices to accommodate the regular Sunday morning and evening attendance and another larger building is contemplated. The congregation includes a large proportion of young people in a territory which has a strong foreign elements. Bands of men and women gather in prayer circles throughout the week and especially on Saturday night.

The Fishermen's club is a soul-winning organization with a membership of about ninety men. In one year these men reported nearly 3,000 gospel meetings held in jails, hospitals, factories, churches and open air, with the distribution of 357,367 tracts and thousands of Scripture portions. Nine thousand individuals were dealt with and 2,610 professed conversion. Club membership demands a clear experience of conversion, a consistent Christian life, a desire for the salvation of souls and freedom from religious hobby. The club slogan is "Out for Souls." Inspirational meetings are held every Saturday afternoon.

Over twelve years ago the pastor led in the organization of a work which maintains a Protestant chaplain in the Cook county poor house, with its 4,000 inmates. He is a member of four foreign mission councils, a trustee of Wheaton college, and of the Chicago Hebrew mission, is active in evangelistic campaigns and Bible conferences as opportunity permits, and teaches large weekly Bible classes in Racine, Wis., and Grand Rapids, Mich.

Surely here is a story which reads like the Book of Acts, and yet it is only what may be reasonably expected from a Bible teaching, soul winning ministry, such as the institute aims to produce and which is in large measure characteristic of its graduates.

It cost the Institute $300 to train this pastor —$150 a year for two years, not including board and room, which is paid by the student and furnished by the Institute at cost.

Do you think the $300 spent in educating him was a wise investment? Would you like to provide some other church with a worker trained in the same way?

It now costs $260 a year to train a student, or $520 for the two year course.

Will you say either by gift or bequest, *"Put a man in my place?"*
Address *The Moody Bible Institute,* 153-163 Institute Place, Chicago, Ill.

AFTER A FEW MONTHS IN LIBAU

Libau, Latvia, Jan. 19.

Now I am able to tell you the good news, that the Lord led me to the best hall you could possibly find in our city. It is much like the Eighth Avenue Mission, in New York City,—of course, not so large,—without a platform, but I do praise the Lord for this place. It is right next door to the old big German Lutheran Church, with its doors shut all the week.

Yesterday afternoon two of my girls and myself took along some brushes, rags and other tools for cleaning and scrubbing the floor of the hall, and made all things nice and ready for our first meeting. The floor is good cemented, being some time ago an automobile salesroom, with a cellar as large as the hall, also dry and cemented. I use it to keep fuel and things not necessary in the hall.

To furnish the hall there will be once more some expense, for two tables and the fixtures of five lamps, amounting to $25, plus the electric light bill. Now I can assure you that for the next month all expenses for the Mission Hall and for my living will be covered by the $30 a week. And the Lord Who has begun this good work will perform it, for His own glory.

I had to buy the chairs from Riga, with the $100 which I received.

I have received permission to preach the Gospel in Lettish, German and Russian languages. In the back of the hall there is a room with two windows, fit to start with a men's Bible class. Praise the Lord for dear Miss Lawrence, for the $50 which came from the Christmas Fund of Eighth Avenue Mission. Our new Mission Hall is in the Hotel Petersburg building. The rent was $35, but the landlord cut it $5, and so I have to pay $30 every month. I will not ask for more, but if I should use more than $10 for heating and lighting every month, I will take from my living.

Now I do believe the Lord will bless this work of His, that there should be no lack in anything, for His glory. My dear wife and children are touched by your caring for our personal needs. May the Lord bless you all for your love toward the redeemed and the lost of needy Europe.

Just a question in regard to a piano. You could get a used one very cheap in New York, and the transport would cost $20 to $30. But I leave this problem to the Lord. As He gathers the lost sinners, men and women, to sing praises unto their Creator, He also will provide the instrument to guide their voices. I'll thank you for your fellowship in prayer. Mention also our need of a typewriter, for I spend too much time on my correspondence.

Arthur Blum.

IN THE HEART OF THE UKRAINE

December 20.

Grace be unto you and peace from God our Father and the Lord Jesus!

Regarding our evangelization work, we have as yet no possibility to visit the many places where the Jewish population is settled, in order to preach to them God's Word. We have here in our city three times a week some meetings for the Jews, where God's Word is proclaimed in the Jewish language. Glory be to God for His blessing, which He has bestowed upon us in this hard time; that He still grants us the possibility to tell them of God's infinite love, revealed to them in His Son, the Lord Jesus Christ. May all of us be given wisdom enough, in this restless time, not to faint, but to remember that He has promised us that "nobody can pluck them out of my hand!" It must give us new strength to remember Hebrews 10:39: "But we are not of them who draw back unto perdition: but of them that believe to the saving of the soul."

A few days ago I received a letter from one brother in the Lord on the field. This brother writes with what great difficulties the work of evangelization among Israel is connected; how much humiliation one has to stand; offences, mockery; how many obstacles one is meeting on one's way; how much hatred, how much one is despised.

Surely you may know with what disgust we Hebrew Christians are looked upon by our Hebrew brothers who are not as yet saved, and how unfriendly they are disposed toward us.

I have caught the tired cry of his heart and I am passing it on to you: to you, our dear brethren by the Spirit, asking you: "Why do you keep still and silent?" How can you in such a time (Amos 8:11), in such a time of great spiritual and material need, remain indifferent, doing nothing to bring relief to those great sufferers?

Do sustain with your mite those few witnesses of Christ who have left all for His sake and are found now in a great need, who are now beseeching the Lord: "O! if we were only a little better off!" Would you not like to bring help to those whose only consolation is "The One who gave His only begotten Son surely will give us all we need and ask." Dear Brethren! Please pray for us! Ask the Lord of the Harvest! Remember how much we do need your present prayers!

And our cordial greetings go out to all those who are in any way connected with this so splendid service as unto the Lord. Much happiness be yours for the New Year. And may a deep blessing of the Lord be upon you!

A. Guberman.

THE HILLS AND THEIR HELPERS

Siret, January 4, 1929.

We were so delighted to receive support for our brother Ilie Hamaliuc. He will now move to Cernauti, as soon as he can find adequate quarters there, which will be quite difficult, as rents are very high and quarters extremely scarce. We are now anxiously hoping and praying that the other two workers, whose names we sent you, will also get support. In this connection I wish to say that Brother Schipor will only need *$15.00* a month, not $20.00 as I wrote you.

Will send you samples of Ruthenian tracts which we want to have printed here, as soon as I can get copies from London. Our own stock is completely exhausted. A brother in London who spends much of his time in tract publishing has been furnishing us these tracts from Poland, but the last two shipments he had sent to us did not arrive. It is his tracts that we want to get printed here, and I am overjoyed that the Lord has already led you to start a fund for this purpose.

The children had a glorious time at their Christmas celebration. and the older folks were not far behind them. We praise God that His Holy Spirit is manifesting Himself and that there is a marked spiritual improvement among the membership. We are looking for great things this year. Next Sunday and Monday we will have a conference here and are looking forward to blessed times. Will send you particulars later.

Brother Hamaliuc will work mostly among the Ruthenians in Cernauti and villages north of there. This territory has also been very difficult of access as the former Cabinet declared that whole territory under martial law, being along the Polish frontier. The new Cabinet have rescinded these orders and a large territory is now opened to us, where there are thousands of Ruthenians. May the dear Lord send us the laborers and the means to support them to bring the blessed Gospel to these people, who are kept in such woeful ignorance!

Our taxes will cost us $100.00 per annum from now on according to the new rulings. Up to this year they have not been very burdensome, but this is quite a raise.

Thank you for your good wishes and greetings. We most heartily reciprocate them. Remember we hold you and the Society up before the Throne of Grace daily, and we know that it is only the prayers of you dear believing friends back home, that enables us to "carry on" here.

I delivered your kind messages to "Dr." Richard. May the dear Lord guide us in raising him in such a way that He can use Him in His service. Very sincerely yours,

R. W. Hill.

BROADCASTING

Field Secretary George W. Hunter, whose field has been primarily on the Pacific Coast since his identification with the Fellowship, conceived the thought in September of last year that it would be a valuable asset to the cause of the American European Fellowship if its activities could be made known to the thousands who listen in on the Radio stations located in Southern California.

After much prayer Mr. Hunter called on the program directors of two local stations, one in Long Beach, where he lives, and the other one in Los Angeles. Both stations were willing to "Try out" such messages as he proposed on "The Moral, Educational and Religious conditions in the former Russian Empire."

Much to the satisfaction of Mr. Hunter and many sympathetic friends of the cause, his message seemed to be received with keen interest, and for the past five months he has continued his talks over first the Long Beach station of KGER and later over the broadcasting station of KGEF of the Trinity Methodist Church South; of which Rev. "Bob" (Robert) P. Shuler is pastor.

It has been the privilege and joy of Mr. Hunter to receive communications from many at distant points who heard the messages, asking for literature and further information, which has been sent to them with personal letters in each instance.

Since Mr. Hunter was planning to take quite an extended trip into the Middle-West, South and Southwest, which would cover a period of some five or six months, he very reluctantly went to each program director connected with these stations to cancel his broadcasting time. Much to the surprise of Mr. and Mrs. Hunter each of the friends mentioned above asked if there was not some one who could and would take his place. So Mrs. Hunter was appointed and is continuing the broadcasting work of her husband.

Mrs. Hunter is taking time to inform those who care to hear what the Political and Ecclesiastical government of the former Tsars produced as citizens.

A word from Mrs. Hunter will be given space in next month's issue of "The European Harvest Field." Mr. Hunter wishes to express his sincere thanks to the owners and program directors of stations KGER and KGEF for the fine courtesy shown both himself and Mrs. Hunter, for this kindly cooperation with the American European Fellowship and assure them that their continued kindness is heartily appreciated by all concerned. Listen for Mrs. Hunter's messages being broadcasted in California, and if they appeal to you, write to the New York Office of the Fellowship expressing your appreciation.

PEOPLE WHO NEED YOU

by Paul L. Mishkoff

Sofia, Bulgaria, Jan. 18.

For centuries "fate" has meted out nothing but suffering to the Bulgarian people. The periods in Bulgarian history during which the nation has been free to devote herself to a life of peace and culture have been very brief. Bulgaria was hardly freed in 1878 before she was divided up into parts, some of which were given to her neighbors, and in consequence she has been compelled to carry on a series of wars in order to bring about the final liberation of all her children. But instead of liberation, Bulgaria is now overwhelmed by a new grief and subjected to a new slavery.

The Bulgarian tragedy is unmatched in the history of the nations. The saddest event which has taken place within our own day, and which is an echo of this age-long tragedy, is the endless stream of refugees which from the time of our liberation has continued to pour in from neighboring lands and to deluge poor Bulgaria with tears and suffering.

This torrent is made up of several hundred thousand men, women and children who have become the victims of unfortunate circumstances elsewhere. Every day hundreds of families from all parts of Macedonia, Thrace, Dobroudja and Turkey are knocking at our doors. Even in this severe weather, endless lines of old people, women and children, stiff from cold and dampness, silenced by their great sorrow for their lost homes, move with bowed heads toward unknown lands.

Driven from fireside which their ancestors have owned for centuries and from their beloved native lands, deprived of everything but their last rags,—left to them as a special favor,—seated in creaking carts drawn by famished oxen, these victims of an evil "fate" sprinkle with their last tears the roads over which they flee.

The wails of the shivering, sick and dying refugees are becoming ever more and more heart rending. Cries for help come to our ears from innocent children and old people, who stretch out their arms toward us.

Can we remain dumb and indifferent witnesses?

Our supreme Christian duty is to hasten lovingly to their relief. It is imperative that we look this evil straight in the face and unhesitatingly respond to the need for our brotherly help, that death may not frustrate the last remaining hopes of these starving people without a home.

Indeed, it is true that poor little Bulgaria has not desisted in its attempts to deal with this growing distress, but the needs are so great that they simply cannot be met by Bulgaria. She is hardly able to cure her own pains, much less to do all that is necessary for the on-coming exiles. And so unavoidably we have to call upon outside organized and individual philanthropy.

We have every reason to believe that the Christian hearts in America will not refuse to respond and to take to their hearts the distress of the refugees in Bulgaria.

Thirty-two thousand, six hundred and eighty refugees have died during the last two years. These figures alone ought to terrify and move every Christian heart. At this time 320,000 refugees are suffering in Bulgaria; 70,000 of them are in very desperate condition; 92,000 children under 12 years lack the most necessary means for living. Over 20,000 of these are orphans, not sufficiently clothed and fed, because all the orphanages are over filled with orphans from the last war.

The needs of these children constitute an appeal to every Christian in America. They are the prey of every evil. Here are girls and boys who have absolutely no relatives to help them; young women who have none to shelter and defend them. Homes and friends they have none; hunger and disease haunt them. In their anguish and despair they turn to us for help.

Will you try and picture these suffering ones at your door as they stand at ours, begging for a piece of bread. I plead in their behalf. Help toward this great humanitarian task. Yours in His service,

Paul L. Mishkoff,

Bulgarian Missionary under the American-European Fellowship.

ENDORSED BY THE BULGARIAN AMBASSADOR

Mr. Norman J. Smith, Secretary,
American-European Fellowship,
156 5th Avenue,
New York City.

My dear Mr. Smith,

I wish to express to you my heartiest thanks for the kind letter of January 21st. My information on the situation of the refugees in Bulgaria is this: the government has taken and are taking again excellent measures for settling them down in a satisfactory way, but their means are limited. There are emergency cases that the government cannot meet. The severe winter makes these cases very distressing and foreign assistance is needed and waited for with anxiety.

Very sincerely yours,

S. Radeff.

ANOTHER WORKER AVAILABLE

Translated by Catherine Ivanovski

Zdonbunow, Poland, Dec. 20.

I do greet you cordially through the love of our Lord Jesus Christ. The desire of my heart is to be privileged to work in co-operation with you and to continue to labor for Him, because He has put me into His vineyard and allowed me to have personal holy communion with him.

I am working as a preacher in Volynia since 1909 and until this day. I am exceedingly anxious to continue my service for the Lord on this so extended field. I address myself to you, dear brethren, requesting you to take me into the number of your co-workers. Brother Gitlin knows me very well.

My family consists of my wife and four children. I will need for to exist with my family, if giving my time fully to the Lord, $30 monthly. I send my photograph and also my license which I have from the Union, and which tells that I am a missionary and preacher among my own people.

I received my education in a family of the Greek Orthodox faith and they made out of me a strict follower of that form of religion. Sometimes the desire would come up in my soul to go to a monastery, to leave the world behind its walls and try to become saved. (The Russian original expression is "to save myself," very typical and characteristic for the Greek Orthodox Church, because it is **not** the Lord Who has the power to save, but they are to become saved out of their own power.—C. I.) Time was passing very rapidly, and in the year 1910 I was taken into the military service. There I saw what kind of a sinful life the Greek Orthodox ministers and the officers of the army were leading. I thought: How strange! The same ministers are preaching about hell, telling us that sinners will be cast into hell, and yet on the other hand they live like real sinners and nothing shows that they are born again.

Satan used this experience, and I began to drift away from my belief in the living God, and I can recall that I began even to deny the existence of God. But deeply in my heart a still, small voice told me there is a God, who created everything. This period of unbelief lasted for five years. I had time to finish the military service and to become married.

Yet my inner life was not a life of peace, but a life of continual suffering. I had no soul peace. The agony of my soul reached its limit, and for the first time in five years I fell on my knees and cried out, with tears rolling from my eyes: "God, if you really are such, have pity with me and do reveal yourself to me!"

Soon after that, two preachers arrived from Odessa and began to hold meetings. I visited one meeting and heard a sermon on the prodigal son. Light came into my soul. I understood that I am the same prodigal son. The Holy Spirit touched my soul, and I confessed the Lord as my personal Saviour.

He saved me from eternal death, granting me eternal life. I gave him my life, which I consecrated into His own service. Until now the Lord gave me many brothers and sisters in Christ. Glory be to Him for ever and ever. Amen!

My work consists in doing visitation among the communities. For the present I have started some work in a small spot called Myzoch, and there are a few souls which the Lord has saved from death to the eternal life. Glory be to Him!

Gregor A. Rucki.

VICTORY IN BULGARIA

Dear Brother Smith:—

I have just received the following letter which the readers of "The European Harvest Field" must rejoice over with me:—

Philippople, Jan. 11.

My Dear Paul:—

I am in a hurry to tell you glad tidings. Praise the Lord, your evangelistic efforts are crowned with great success. As a result of your meetings all over the country, the conscience of the people is awaking at last, and they have seen the deadly result of wickedness. The Government first gave an example.

Just before the Christmas, at the last session of the National Assembly, the Finance Minister brought in a bill against all kinds of gambling for discussion, and the Parliament adopted the law unanimously, which reads:—

All gambling houses all over the country to be closed from the first of January, 1929, forward.

Many people said to me: "The efforts of Mr. Mishkoff have not been in vain. Now he must be encouraged and go on fighting against Satan in the name of our Lord and Saviour, Jesus Christ."

Very sincerely yours,

P. S. Stoiloff.

Dear Readers, the above letter speaks for God, thanking and praising Him for the victory. There are 5,000,000 in Bulgaria who need the Gospel message. It is our duty to see that they are not denied. Take this burden upon your hearts and pray it through until Bulgaria shall have become the Kingdom of the Lord and of His Christ. Yours till He come.

Paul L. Mishkoff.

FROM THE EAST OF CHINA

Harbin, China, Dec. 14.

My Blessed in the Lord Brother:—

Grace be unto you and peace from our Lord Jesus Christ. I received your letter from the 20th of October, for which I thank you very cordially. From your letter I understand the Lord blessed you abundantly during your journey on God's harvest fields. (That was in 1925.—Editor).

How wonderful that the Lord has burdened your soul with the desire to help in spreading the Gospel in different far-away places, in order to bring salvation to the poor sinners. Thanks be to our Lord that we are living in the time of grace, because in His divine patience He bestows upon us His mercies in forgiving our sins and grants to us the Eternal Life.

I am informed by our dear and esteemed Brother I. S. Krokhanoff, President of the All Russian Evangelical Christian Union, about the ardent prayers of God's children abroad for the salvation of souls in Russia, and that the Lord is answering our prayers, according to the testimony found in "The Triumph of the Gospel in the Heart of Russia."

I am asking God that He may hear and answer your faithful prayers for us also, who are in Asia, Manchuria, in the city of Harbin, where there are so many people who do not know God and His Word. We feel a desire to serve the Lord, but our zeal is kept under a pressure by the lack of material support for our own needs. We are praying for those servants of God to whom has been intrusted the material wealth, and who are using it partly for the advancement of His Kingdom, that He may more and more melt their souls and make them willing to give, not as they see best, but as unto the Lord. We firmly believe that they will come to our help in our service of the Lord, just as the Macedonians in God's Word brought relief to the saints in Jerusalem in their service for the Lord, or as the women were serving the Lord in His name. Luke 8:2-4.

You inform us that you are able to help us with the printed word; i.e., with some religious literature. In case you can do so, we will be exceedingly grateful for your help. One is so anxious to give out some Gospels or even a whole Bible, but due to the complete lack of the Word of God there is no possibility to do so.

Your Brother in the Lord,
C. Badintzeff.

(If we do not aid this poor brother in his extremity, who will? The letter has come to us, and not to another, in evidence that the Lord would have us hear the cry and at least send up an answering prayer.)

MISSIONARY JOURNEY TO THE CRIMEA

Theodosia, Dec. 19.

I am glad to share with you my joy. I was graciously permitted to make a short missionary journey in the Crimea, and I visited several places not far from my home town. The Lord gave me His precious blessing. I attended some Bible studies among the German brethren belonging to the Mennonites, at the village Ferngani, where we were laboring for three days and were studying the unsearchable riches of His precious Word. There occurred also the conversion of several souls.

From there I went through the Lord's merciful guidance in one Russian village, where I met with several brethren and we were holding meetings. There the Lord gave us two souls, who confessed the Lord as their personal Saviour.

I went further on to two other places, one a Russian settlement and also to a city that is called Dzankoj, in Crimea. There the Lord has blessed the fruits of my humble labors and gave me in the city four souls who gave their lives to the Lord,—one Jew, one Moldovan (native of Bessarabia, formerly the South of Russia), one Russian and one Molokan,—different nationalities and creeds.

Glory be to the Lord Jesus Christ our Saviour for His mercy and His love, which He has for this sinful world; glory and thanks be to Him for the Holy Spirit, Who has access to the souls and hearts of people and compels them to forgive their sins. Glory to Him!

But such missionary trips are an exception with me these days: they happen seldom and last a very short period. I have written explaining this before, and giving the reason, —my material need and lack of means. The Lord is my witness that "I seek not my own." All that I seek for is the liberty to labor for His own glory, and in Him do I continue to trust. I thank Him for all that comes; for the lack of means just as much as for the means, if ever there are such. Now my heart is filled with sorrow, while thinking that the work among the Israelites has stopped temporarily and that many workers are left without means, just like myself. It seems as though there is no way to continue this splendid service as before.

Hoping to hear from you soon, I remain, with a brotherly greeting, Your smaller brother in the Lord, M. F.

(This Jewish brother serves in a territory having a large Jewish population, and the Soviet Government plans to migrate 1500 families of Jews annually for the next ten years to the adjacent farm lands. It is a fine field for service by this faithful Jewish Missionary.

"THEY OF ITALY SALUTE YOU"

The Evangelical Church in Pisa, is in dire straits just now, according to the last letter from its pastor, Rev. L. M. Galassi to Mr. Testa. It seems that they had to move out of the building where they had the church services, first because they could not pay rent for lack of funds, and secondly because the building is for sale. They hold meetings now in the homes of the members to save rent and the brethren have to stand all through the service for lack of chairs, to sit on. They have no organ to accompany the singing.

A man eighty three years old, one of the charter members of the church in Pisa, is still active and sends his greetings to the Christian brethren in America, using the words of the Apostle Paul "They of Italy salute you"—Heb. 13;24.

The meagre salary due the pastor, is seven months in arrears and he writes to Mr. Testa to excuse the scribbling on his letter, for his hands were almost frozen for lack of fire in the house in the bitter cold of the north of Italy.

Pastor Galassi is 70 years of age and has been in the Lord's work in Italy for fifty years. He left years ago the pastorate of the Baptist Church in Rome because the leaders changed their attitude toward Christ and the Word of God. He has been faithfully preaching the Word of God to faithful groups for more than ten years without a stated salary.

Rev. Stephen L. Testa, Italian Secretary of the American-European Fellowship, will be glad to send interesting literature regarding the Evangelical Church in Italy. Some true praying Christians in America ought to be bearing these Gospel preaching and living groups of Italians before the Throne of Grace. Mr. Testa speaks on the radio every Saturday evening over Station WHAP, and has some fine messages for churches and prayer and missionary groups. Address him at 156 Fifth Avenue, New York City.

ON THE RUSSIAN BORDER

Ostrog, Poland, Jan. 10.

Dear Brother in the Lord:—

Greetings in the name of Jesus Christ for you and all those who are working with our Mission. May God's blessing rest upon all your work for the Lord at home and abroad. I want you to know some things about my work. First, everything at Christmas time went all right. We had many, many good meetings, and God blessed us wonderfully.

Second, I plan and hope, if the Lord is willing, to work in town for this year. It is on the border, larger than Zdolbunowo. Brother Kovalchuck was with me here in Ostrug and knows of the work and possibilities here. I think now to buy a house with a few rooms, one for a hall where we may hold our meetings. As I look things over, I will write you more about this desire and hope a little later. Money I received through Brother Kovalchuck, $55. May God's blessing rest on all those who gave gifts for the spreading of the Gospel. Do not forget to send me "The European Harvest Field" regularly.

George Nazaruk.

CLOTHING DONATIONS

The warehouse which has baled the clothing gifts sent to us for the needy people of Europe, has given us the privilege of having all packages addressed to our own name, the American-European Fellowship. This has led some donors to believe that we maintained an office at 108 Dobbin Street, Brooklyn, N. Y. They have addressed numerous letters there, which have not always reached our office in New York. The warehouse has no office and no facilities for doing anything except baling clothing and waste paper.

The workmen have been kind enough to copy every name which was legible on the package and about once a month we have received these names and tried as best we could to make acknowledgment of these splendid gifts.

We have tried to handle this part of our ministry as cheaply as possible, because very little money comes in to our treasury for work of this kind. Our entire bill from the baling company for the past six months is less than $35, and that lands all the bales of clothing on the dock ready for shipment to Europe. The list of recent donors follows: Rev. and Mrs. J. B. Epp, Hesston, Kansas; Julia E. Graves, Zelionople, Pa.; Mrs. E. Richard, Wardsville, W. Va.; S. D. Whiteley, Frankford, Pa.; Geo. W. Hunter, Long Beach, Cal.; Mrs. C. Langli, Tuxedo Park, N. Y.; F. M. Schrynk, Baltimore, Md.; Mrs. H. Torgwell, Detroit, Mich; G. J. Knappen, Brookings, S. D.; A. G. Bauslaugh, Detroit, Mich.; J. H. Schmidt, Ringwood, Okla.; Miss Garner, Washington, D. C.; American Friends Committee, Philadelphia, Pa.; W. H. Mullin, Coatesville, Pa.; E. G. Shore, Harrisburg, Pa.; Miss M. C. Worthington, Charlottsville, Va.; 146th Street Mission, New York City.

* * * * *

GAIN OR LOSS

From the Watchman-Examiner

Some getting is losing, you understand,
Some hoarding is far from saving;
What you hold in your hand may slip from your hand;
There is something better than having;
We are richer for what we give,
And only by giving we live.—

Lucy Larcom.

WHEN HEARTS ARE TOUCHED LETTERS SOMETIMES FOLLOW

Chicago, Jan. 31.

Dear Sir:—

Enclosed find a money order for ten dollars for the Gentile work of the American-European Fellowship. Please apply it where most needed. I wish it were more but I pray the Lord who has in *answer to prayer* made it possible for me to make this contribution that He may bless it to the feeding of some hungry souls in Central Europe. I am very much interested in Rev. Dobrinin and his magazine and I am praying for him and his work as well as for all of the mission field. *Hom is it that Mr. and Mrs. Lukesh's need has not been met yet. I wonder?!* Oh, if only all God's stewards to whom He has entrusted more of "His goods" knew the *great joy of igving* there would surely not be any deficit in the mission treasuries, even at the cost of some sacrifice. May the Lord fill all your need at this time, by giving His people *the grace of generosity,* that they may give *cheerfully* as unto the Lord.

* * * * *

Hesston, Kansas, Jan. 14th.

We are amazed at the wonderful opportunity which belongs to the Christians of our day, when we view the millions of Jews and others who are waiting to be led out of darkness into His Marvelous Light! Praise be to God for His wonderful grace and pardon. To see how graciously the veil is being lifted for His chosen people is very refreshing,—but the other side is sad—when we see that this same darkness falls on our race, the Gentiles. The circular letter and leaflet on the Jew by Brother Hunter would be good to get before the Volunteer Bands of our various Bible Schools. Here are a few of those we know of:—Bethel College, Newton, Kansas; Tabor College, Hillsboro, Kansas; Hesston College, Hesston, Kansas; Freeman College, Freeman, S. D.; Goshen College, Goshen, Ind.; Southwestern Baptist Seminary, Seminary Hill, Texas.

* * * * *

The heart of Brother Dobrinin was much stirred by the following encouraging word from Rev. V. J. Gutsche, publisher of "Kompass" and himself editor of the paper "Mayak," in Poland:—"I send you the addresses of our subscribers for your magazine. The paper "Vernost" ("Faithfulness") I consider as a great blessing, because for a long time now has grown the need of deepening the Evangelical movement, and without it we run the risk of reducing a reviving fountain to a standing marsh. Beside this, the spirit by which the Editor of "Faithfulness" is inspired appeals to believers of every denomination. May the Lord bless you."

"THE CIGARETTE"

"The Daily Princetonian" conducted recently at eleven Princeton upper class clubs among 303 students a test of cigarettes. "Old Gold" won again. "Eat a Chocolate, light an 'Old Gold' and enjoy both."

The Boatswain's Mate of the America lit a "Lucky Strike" after the brave crew picked up the survivors of the Florida, "sure he was right and 100 per cent for a cigarette instead of a sweet. I'll never get another kick as I did from that Toasted Flavor," etc., etc., etc.

But listen to General Sherman. "What would you do," asked a young dude of General Sherman, "if you were I and I were you?" Said the General in reply, "I'll tell you what I'd do, I'd throw away that vile cigarette, cut up my cane for firewood, wear my watch chain underneath my coat and stay home at night and pray for brains."

If you agree with General Sherman and thousands of others that the cigarette has got to go, send 10 cents for a copy of "The Cigarette," written by Col. E. N. Sanctuary, our treasurer. It is a terrific arraignment of the habit, and our desire to spread it far and wide is sufficient excuse for our having mentioned two notorious brands above. You had better order *twenty* copies for one dollar and ask for quantity prices.

* * * * *

Have you a violet bed? And do you pluck the dainty, fragrant flowers to give to a friend or brighten your own room? Do you know that the more you pluck the violets the more they will bloom? Violets love to give themselves, and the bush tries to send two blossoms when you have plucked one. To grow by giving.

A church is just like that, and a Christian, too. Just try it. Give of your best to God, and then watch how He will cause a greater blossoming in your church and in your own life than ever before. Give your boys and girls to God and watch how He will bless you in your home. Give your money to God and watch how He will multiply that which is left. Nine tenths will do more than ten tenths if the one tenth is given to God.—W. K. Norton, in Notes from the Pilgrim Mission, Benares, India.

* * * * *

If here and there in these pages you find a golden nugget of Truth, a message which keeps your feet from stumbling on the path, a word of encouragement to press on toward the mark of the high calling in Christ Jesus. make it doubly blessed by paying a tithe of prayer and giving for the missionary enterprises which also find proper place in these columns. The spiritual food for you and the urge to share all your good things cannot rightly be separated if we are to "Go into all the world and preach the Gospel."

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AMERICAN-EUROPEAN FELLOWSHIP

156 FIFTH AVENUE N. Y. CITY

Bequests

"It is certain we can take nothing with us" when we leave this earth for the future state. True in one sense, but in another it is untrue. There are ways of investing money that brings large returns in satisfaction in this life and pay good interest in continued usefulness after the donor has gone over the river. It is not difficult to imagine meeting there those who have been saved through Gospel preaching and Scripture distribution made possible by gifts to Missionary societies. Friends who are providing year after year gifts for the spread of the Gospel through the stewardship of the American-European Fellowship may desire to use the "Form of Bequest" given below, that their ministry may continue steadfastly onward in the same fields should they receive a call to "come up higher."

FORM OF BEQUEST

I give and bequeath to the **American-European Fellowship, Inc.,** a Corporation formed under the Laws of the State of New York, and located at 156 Fifth Avenue, New York, N. Y., the sum of . . . . . , and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors.

In New York and some other States a will, to be legal, must have two witnesses. Checks may be made payable to E. N. Sanctuary, Treasurer, American European Fellowship, for either Gentile or Jewish Missions.

"Lay up for yourselves Treasures in heaven . . . for where thy Treasure is, there will thy heart be also,"—Matt. 6:20-21.

Statement of Receipts for the Month of January, 1929

Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount	Receipt No.	Amount
3763	$ 1.00	3810	5.00	3857	10.00	3904	5.00	3951	2.00	3998	2.00
3764	2.00	3811	10.00	3858	10.00	3905	1.00	3952	.50	3999	6.00
3765	20.00	3812	50.00	3859	3.00	3906	65.00	3953	5.00	4000	26.00
3766	1.00	3813	10.00	3860	5.00	3907	10.00	3954	9.00	4001	1.00
3767	2.00	3814	5.00	3861	6.15	3908	16.60	3955	.30	4002	2.00
3768	3.00	3815	6.00	3862	5.00	3909	2.50	3956	.30	4003	2.00
3769	1.00	3816	1.00	3863	5.00	3910	35.00	3957	.50	4004	2.00
3770	1.00	3817	5.00	3864	.20	3911	6.00	3958	1.00	4005	1.00
3771	1.00	3818	50.00	3865	.26	3912	2.00	3959	1.60	4006	1.00
3772	1.00	3819	1.00	3866	1.00	3913	.10	3960	10.00	4007	8.00
3773	10.00	3820	10.00	3867	1.00	3914	15.00	3961	4.00	4008	10.00
3774	1.00	3821	2.00	3868	5.00	3915	10.00	3962	10.00	4009	2.00
3775	5.00	3822	10.00	3869	20.00	3916	20.00	3963	1.00	4010	25.00
3776	15.00	3823	55.00	3870	.80	3917	8.00	3964	7.00	4011	5.00
3777	10.00	3824	10.00	3871	100.00	3918	.10	3965	1.00	4012	17.00
3778	10.00	3825	.30	3872	16.00	3919	10.00	3966	1.00	4013	130.00
3779	52.00	3826	10.00	3873	10.00	3920	2.00	3967	75.00	4014	5.00
3780	2.00	3827	2.00	3874	10.00	3921	3.50	3968	1.00	4015	12.00
3781	.05	3828	1.30	3875	6.00	3922	.50	3969	1.00	4016	30.90
3782	2.00	3829	1.00	3876	2.00	3923	10.00	3970	3.16	4017	25.00
3783	8.00	3830	2.00	3877	25.00	3924	1.00	3971	47.25	4018	1.00
3784	100.00	3831	25.00	3878	19.26	3925	10.00	3972	1.00	4019	10.10
3785	25.00	3832	15.00	3879	1.00	3926	5.00	3973	1.00	4020	5.00
3786	25.00	3833	.30	3880	10.00	3927	61.00	3974	80.00	4021	1.00
3787	7.50	3834	1.00	3881	.10	3928	5.35	3975	52.00	4022	.10
3788	2.00	3835	10.00	3882	1155.00	3929	25.00	3976	61.91	4023	27.25
3789	15.00	3836	32.00	3883	10.00	3930	.26	3977	5.00	4024	10.00
3790	10.00	3837	25.00	3884	10.30	3931	1.00	3978	2.00	4025	5.00
3791	15.60	3838	1.00	3885	.30	3932	20.00	3979	25.00	4026	20.00
3792	3.00	3839	20.00	3886	1.00	3933	1.00	3980	5.00	4027	1.00
3793	.30	3840	5.45	3887	12.00	3934	4.50	3981	5.00	4028	2.00
3794	.30	3841	1.00	3888	60.00	3935	10.00	3982	1.00	4029	5.00
3795	1.00	3842	5.00	3889	50.00	3926	10.00	3983	1.00	4030	5.00
3796	25.27	3843	1.00	3890	25.00	3927	10.00	3984	1.00	4031	1.00
3797	.75	3844	2.00	3891	1.16	3938	10.00	3985	.10	4032	5.00
3798	10.00	3845	21.00	3892	3.00	3939	50.00	3986	21.00	4033	10.00
3799	5.00	3846	1.25	3893	1.20	3940	5.00	3987	.30	4034	175.00
3800	11.00	3847	11.00	3894	7.00	3941	4.00	3988	3.25	4035	5.00
3801	10.00	3848	50.00	3895	50.00	3942	3.00	3989	50.00	4036	1.00
3802	6.00	3849	25.00	3896	10.00	3943	2.00	3990	17.00	4037	10.00
3803	1.00	3850	5.00	3897	2.00	3944	5.00	3991	10.00	4038	.10
3804	25.00	3851	50.00	3898	2.00	3945	50.00	3992	100.00	4039	2.00
3805	10.00	3852	1.00	3899	5.00	3946	25.00	3993	5.00	4040	2.00
3806	21.61	3853	5.00	3900	1.50	3947	13.00	3994	31.00	4041	30.00
3807	5.00	3854	580.00	3901	10.00	3948	1.00	3995	1.00	4042	26.00
3808	10.00	3855	10.00	3902	40.00	3949	1.00	3996	1.00	4043	100.00
3809	5.00	3856	10.00	3903	35.00	3950	1.00	3997	1.00		

Total..$5412.64

Of this amount $59.55 is for subscriptions to "The European Harvest Field"

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